

Strikers' morning vigil: a sign of dedication



Robert Pacquin

Mme Leveque

Lorne Merryweather

by Julian Sher

For Robert Pacquin, it was a long strike.

But it was worth it.

Pacquin, one of the younger garage and maintenance men whose union won a six-week illegal strike yesterday, said that he had no regrets over the walk-out. Pacing the picket lines at a north-end depot just before the rank-and-file voted to accept an agreement in principle, he reflected on what the battle had meant for him and his fellow workers.

"If they pass a 'loi-matrasque,' he said, referring to proposed back-to-work legislation, "the workers will be really pissed off—it's against all the workers in Quebec. If they give in, then workers all over will be for indexation."

He smiled. "So either way, they're screwed."

A 28-year old father of two, Pacquin hasn't found the strike easy. "My wife supports the strike, but she can't come on the lines. The kids, they're too

young to understand—2 months and 3 years," he said. Strike pay was only \$30 a week at the start and \$50 in the last weeks.

He realizes that the long disruption of metro and bus service bothered many, but cited the overwhelming number of favorable comments on French open line radio programmes as an indication that "the people support us."

Pacquin felt that on the whole, the public backed the strikers. Pacquin was also impressed by the support the garage and maintenance strikers received from other groups.

Robert pointed to a sentence in the daily strike bulletin being passed out on the line that read: "The curtain is rising on a new generation of workers who have at last understood that the only weapon against a rotten system is solidarity."

"Before it wasn't like that," Robert explained. "When you went out, you were on your own. Now, when someone's on

These two workers have spent many long hours on the picket line during the garage and maintenance workers' strike. Some Daily staff joined them and their fellow workers on their picket line yesterday morning.

strike, everyone comes to help." "There's been lots of solidarity for this strike, better than the last time. Workers from Notre-Dame hospital, Francon, Ville-Brossard; professors, students..."

If the bus drivers didn't back the strike, it was for financial reasons, Robert said. Their independent union does not have much of a strike fund. But judging by the joking and talking between the bus drivers and the strikers that went on yesterday at at least one garage, it was apparent the two groups are friendlier than some press reports have indicated.

Robert and the other men on the pickets did not deny the illegality of their strike. They don't consider themselves law-breakers, but feel the legal system is not fair.

"The company is as illegal as us. (Special government commissioner Lucien) Saulnier said our demands are just. It takes a blind person not to see that," said Robert.

"When we say there's a new generation of workers, we mean they're no longer afraid of laws. If you respect injunctions, it's like slavery."

"We're forced to act. If we went back when they got the injunction, do you think we could have won anything?"

"One thing is proven," added Andrean Alexander, a chubby, 54-year old veteran maintenance employee who began working for the city at age 16. "It's not the courts that are going to settle these things. You can't just put a guy in prison. You got to negotiate."

"The best thing was Judge Duschene's decision, because a judge opposed the use of injunctions to bludgeon the workers," said Robert. "They'll still use injunctions, but now we have a precedent. Look. If they give companies a chance to get injunctions, why don't they

give workers the same right to get injunctions against the company? With injunctions, you're punished before you're judged."

(Provisional ex-parte injunctions are obtained without the presence of the accused party for a maximum of 10 days. Similar special injunctions for public service employees can be granted for up to 80 days.)

Not that Robert hasn't tried going through the system. "I went through the grievance procedure once," he said. "It took me three years to get a one-day suspension lifted and get repaid—at my old salary and without interest, of course."

Was the strike worth it; would they strike again if necessary?

"If we get the \$600 lump sum and indexation, it was worth it," Robert concluded. "It was a good strike. It proved our solidarity."

"In our next contract, coming up next year, we'll ask for indexation and see what happens."

"Obviously, there were guys who found it hard. But if you want something, you have to fight for it."

by Joan Shields

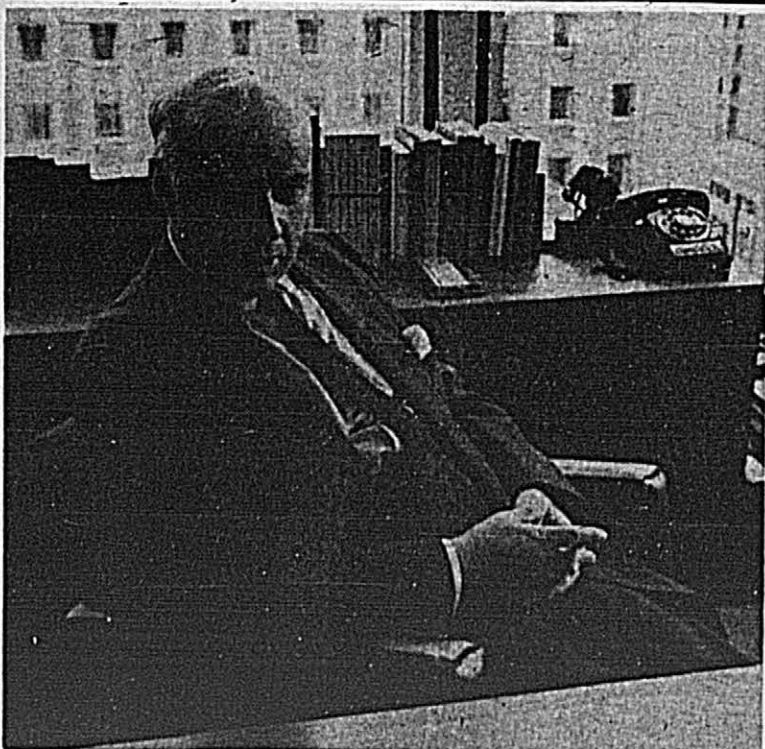
No one is happier to see the garage and maintenance workers strike end than Mme Leveque, the woman who caretakes the offices of the Mount Royal and Fillion bus depot. She walked off in support of the workers' demands, and picketed for six weeks.

A reserved woman in her 50's, Mme Leveque provided an interesting contrast to the burly men she picketed with. Interviewed at 5:30 am, Mme Leveque was cheerful. "Every day I picket from 4:30 to 9:30 am. I'm on the early shift."

When asked about the hardships of marching on a picket line every morning, she said, "I didn't mind the rain, but I've found the last few mornings terribly cold."

While on strike, Mme Leveque couldn't draw on her regular salary and had to rely on \$50 a week from the union. She joked, "You can buy a lot of baloney and crackers with \$50."

Though happy that the strike is finally over, Mme Leveque concluded, "If it had taken another month, I'd still show up at 4:30 in the morning."



Howard Irwin Ross, former chancellor of McGill University, died Wednesday at the age of 66.

TEACHING ASSISTANTS' MEETING TODAY

12:30 p.m. in Bronfman 562

Teaching assistants are invited to attend a coordinating committee meeting of the McGill Teaching Assistants' Association (MTAA) today.

MTAA tries to promote TA participation in decisions which affect them; to protect the rights of TA's; to ensure TA wage parity between departments; and to improve relations between TAs and the students they teach.

Last year the MTAA helped win salary increases of at least 10 per cent in most Arts faculty

departments. MTAA plans to press for similar salary increases in the remaining departments this year. (The salary guidelines established by the Norton Committee of the Arts faculty are \$2500 plus fees for 12 hours work per week.)

The coordinating committee of MTAA brings together representatives from individual departmental TAAs.

For further information call Malcolm Alexander (Sociology) at 271-8453, David Douglas (English) at 484-1706, or John Tackaberry (Pol-Sci) at 842-7641.

McGill Redmen Face Queen's Tomorrow

by Michel Zelnick
and Oleg Zadorozny

Tonight, the Redmen football squad will board the team bus for their next game, signifying their return to the Ontario football scene, after a three year absence. This Saturday's game in Kingston will mark the rekindling of the traditional rivalry between the Queen's Gaels and the McGill Redmen, one which had been abruptly interrupted when McGill left the Ontario league and joined the QUAA.

Against Queens, the Redmen will have to have one thing on their minds: the establishment of a running game. Without a potent ground attack, McGill's passing will not be able to develop, especially against a defence with as strong and experienced a defensive secondary as the Gaels have.

Consequently, the Redmen

have been working on their ground attack all week, hoping to complement their already strong passing game featuring quarterback "Dis" Auders and receivers Ross Brooks, Don Meehan, and John Morgan. The McGill running game will have to improve over its dismal performance last Saturday at Loyola. This should not be too difficult a task, since Don Cowie has already proven himself to be an excellent running back and Redmen coach Chuck Baillie is confident that McGill's young and inexperienced offensive line is maturing nicely.

While McGill comes into the game with last Saturday's victory behind them, the Gaels must rebound from their opening game loss at the hands of the Ottawa Gee Gees 27-7. But, the score was deceptive.

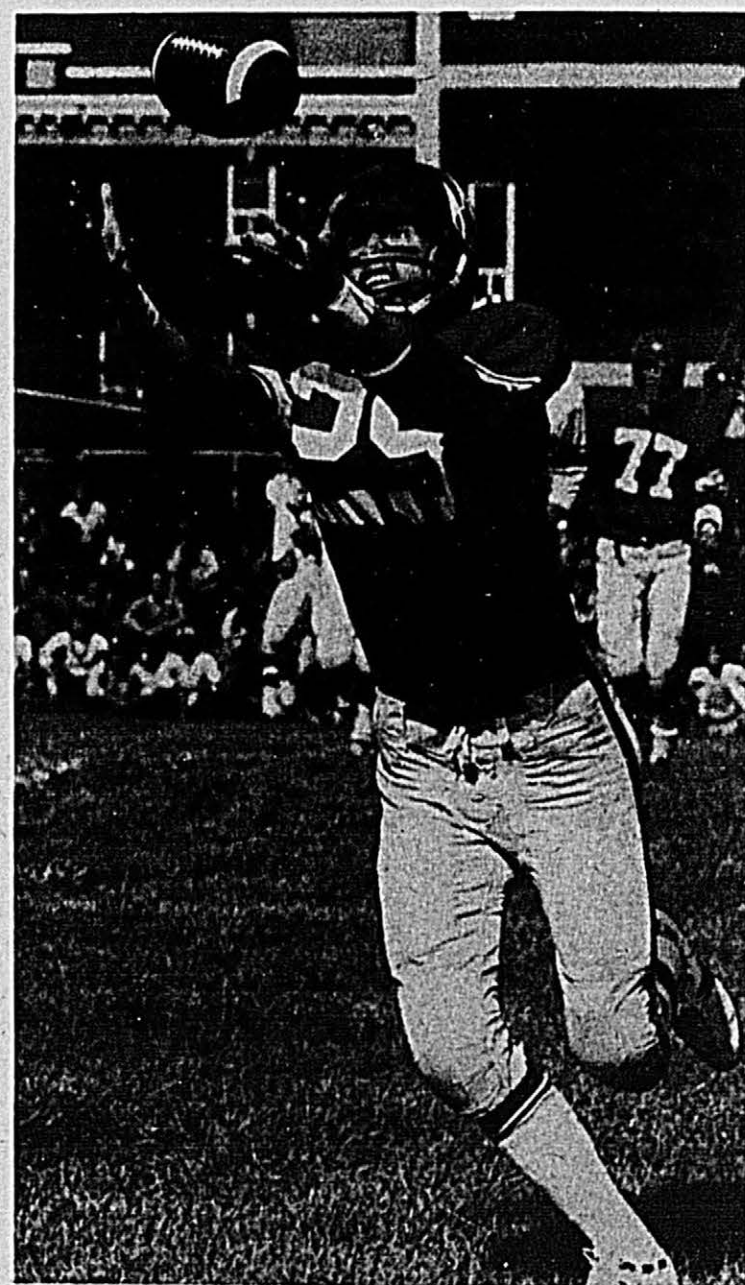
Queens boasts a large and experienced squad, both on

offence and on defence. Their turnover of personnel over the winter was nowhere as devastating as it was at McGill, with 26 players returning. They too have to fill eight starting positions vacated in the off season.

Returning from last year is fullback Dave Hadden, who led the Ontario in rushing the previous season. Equally threatening is Queens' passing game, which features quarterback Ronald Serebrin and receiver Bruce Pollock, who teamed up for the longest pass of this league's young season.

Therefore, the Queens Gael's offensive attack is more diversified than McGill's opponents last week, who relied strictly on the run. This, coupled with a strong pass defence, obviously means that McGill has their hands full tomorrow afternoon.

Sports



Stellar wide receiver Don Meehan stretches for pigskin against Loyola as Frank Dunn [77] looks on.

Look Out Ontario!

by Oleg Zadorozny
and Michel Zelnick

As you may have noticed, McGill is no longer playing in the QUAA, but has rejoined the Ontario-Quebec Intercollegiate Football Conference which it played in during the extravagant budget days of former head coach Tom Mooney. The now infamous athletics budget cut did away with both Mooney and our participation in the OUAA, and almost the entire intercollegiate football program as well. Eleventh hour ideas and financial aid from the graduate Martlets Foundation saved the game here, and heralded the days of dollar admissions, and the hiring of an all volunteer staff headed by Charlie Baillie.

When McGill entered the QUAA a few years back, word from the Athletics department was that we were happy to play amongst the teams in our province and wanted to help the development of football by doing so. Now we're back where we started from. Why the sudden change?

According to the head of Men's Athletics, Harry Griffiths, the switch back to Ontario was really not a switch at all. Apparently, McGill's total domination of Trois Rivières in the finals last year showed the French colleges and universities that they were far below the standard of football played by the English teams. Consequently, they decided to throw in the towel, and not go to the expense of fielding teams in 1974. This left Loyola, Bishops, and McGill without outside competition inside Quebec, hence the move to Ontario.

This move isn't entirely unwelcome by McGill's hard core of football fans. Everyone is anxiously awaiting the return

of the infamous dirty Blues of the University of Toronto, and the resumption of our fierce, age-old rivalry.

The new setup

The conference is divided into two divisions made up of seven teams each. The top four clubs in each division will play off (4at1, and 3at2) on November second. The finals will take place a week later, with the West Division winner hosting the champs from out west, while the Eastern Division winners (perhaps McGill), will travel to the Maritimes (likely to play St. Mary's). The national championship, the College Bowl will be played in Toronto's CNE Stadium on chilly November 22.

Each week, we plan to give you a capsule summary of what went on in the conference the previous weekend to keep you, the reader, abreast with the

exploits of our arch foes. Here's our first installment:

O-QIFC Roundup

There were two tie games in the first weekend of action in the Ontario-Quebec Intercollegiate Football Conference. In Lennoxville, Bishop's and Waterloo fought to a 13-13 tie, while in London, the University of Guelph and University of Western Ontario tied at 19.

Featuring the offensive action was a three-touchdown performance by Ron Garner of the University of Ottawa Gee Gees in their 26-7 victory over the Queen's Golden Gaels.

As you've read in these pages on Wednesday, Don Cowie of McGill also powered his way to three touchdowns on the weekend. McGill fans will get their chance to see these two fine offensive players at Molson when Ottawa pays a visit on October 12. Should be a dandy.

Women's Athletics Underway

by Anne Lanlois

Girls, you never had it so good!

The Women's Athletics Department is offering 28 sports programmes at three different levels this year. All equipment and instruction will be provided free of charge to all interested women students. Starting dates for each sport will be well publicized through several avenues, such as in the Daily, telebulletin, on posters, and especially the bulletin board at the Currie Gym. No previous skill or experience is necessary to participate.

First of all, for those girls who want to learn the fundamentals of a chosen sport such as golf, physical fitness and tennis,

there will be courses given at the instructional level.

Secondly, there is the intramural sports slate which is designed to provide fun-filled get togethers for a variety of different activities. These activities include soccer, golf, and flag football, which will soon be underway.

Lastly, there is the prestigious array of intercollegiate sports which allows girls to compete skillfully with teams from other universities. Although the programmes in field hockey and speed swimming have already begun, it's not too late to join. Those who are interested in competing should contact the department for further details as

soon as possible.

Also available is the highly successful coed sports slate which produced a highly enthusiastic response last year. Consequently, coed sports has expanded to include basketball, volleyball, innertube water polo, broomball, and a ski day.

As you may have noticed, flag football is a new sport for women at McGill this year. It's played exactly like regular football minus the brutal tackling. The level of enthusiasm and participation exuded by the student population to this game will decide the future of this highly competitive sport.

NOTES: All tennis players please take note of the tournament to be held outdoors on Forbes field. Girls—no matter what your level of proficiency is—tournament playing will improve your game... Finally, I'm seeking a Woman's Sports Editor for the "Daily". Duties would consist of writing or obtaining at least one feature article per week pertaining to women's sports and being a general coordinator between the "Daily" staff and Women's Athletics. Please phone the Athletics office at 392-4547 and leave your name and telephone number.

~~Bill 63~~

~~Bill 22 ?~~



THE SUPPLEMENT

WEIGHT TRAINING

The Turner Bone Room in the Currie Gymnasium will be open for supervised weight training starting Monday, Sept. 23. The regular hours will be 4:30 - 6:30 p.m., Monday to Friday.

HISTORY CAN BE FUN

This first annual meeting to be held on Tuesday, September 24th, at 1:00 p.m. in Leacock 632, shall determine the composition of this year's executive and departmental committees. All history students are urged to attend. This is your society.

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Centre Ice

The first three articles in this issue all deal with the question of language rights in Quebec. They represent a point of view which has been given little exposure—particularly in the English-language media—and which has been drowned out in the avalanche of government propaganda, nationalist sloganeering, and screams of outrage from the privileged Anglophone minority.

The three articles were excerpted from documents issued by the Ligue des Droits de l'Homme, an organization of Quebec civil libertarians which has taken many progressive positions since the days when it arose to fight against the repressive policies of the Duplessis regime. In 1970, for example, it fought against the War Measures Act, and it has recently engaged in a campaign for drastic prison reform.

Basically, the Ligue wants to safeguard the right

of the French-speaking majority to live in its own language, while preserving the cultural rights (as distinct from the privileges) of the English-speaking minority. It is opposed to Bill 22, the Bourassa government's stopgap language legislation that has pleased nobody and antagonized everybody.

To achieve its aims, it proposes phasing out the independent English educational system and setting up a single, non-denominational, French-language system which would include English education in areas with significant English-speaking populations.

When the rights of the majority are assured, the civil libertarians reason, "the majority can only become more open to other cultures and other languages. A French Quebec can mean a Quebec much more open to English than it is at present."

The English-language media, in typical fashion,

covered the Ligue's proposal to phase out the English school system but did not bother to mention the safeguards. So here, for the first time in English, is the unbowed position.

There is little common ground for the English and French opponents of Bill 22. The Anglophone spokesmen, many of whom are Chamber of Commerce representatives, tend to regard any change in the status quo as a threat.

But virtually everyone is agreed to condemning two aspects of the government's plan—the manner in which non-Anglophone immigrants are discriminated against, and the way all powers of implementation are left to the bureaucrats of the Ministry of Education and their arbitrary regulations.

Arnold Bennett

From isolation to solidarity

In essence, Bill 22 brings together three collective systems that complement each other: public administration, the working world, and the educational system.

Five of the bill's articles propose a planning of the educational sector that has already aroused the indignation of groups in the francophone majority and caused great concern among spokesmen for what has traditionally been referred to as Quebec's anglophone minority.

The following remarks attempt to examine all the alternatives in this sector and to offer for public consideration an analysis of each option in terms of basic rights.

The first option, buttressed by Bill 22 with new terms and conditions, was legally sanctioned in Quebec by Law 63. In this context, parents choose one of

two school systems, francophone or anglophone, for their children.

The logical corollary of this option is the extension into Quebec's social and economic life of two linguistic and cultural currents.

This option holds serious consequences for the majority, capable of leading to its gradual decline into minority status.

It extends the practices and privileges of a minority to all citizens, authorizing them to opt for one educational system or another, regardless of the consequences this may have for the future of the majority.

Even supporters of the status quo recognize that this formula has no precedent or counterpart among contemporary societies. The Government itself tends to disguise it, recognizing its implications which could have

potentially disastrous effects.

The second option is a variation of the present system. Bill 22 proposes that "The language of instruction shall be French in the schools governed by the school boards, the regional school boards and the corporation of trustees." But the same article adds that:

"Such bodies may provide instruction in English; they shall not however begin or cease to provide instruction in that language without the prior approval of the Minister of Education." (Article 48)

The next article establishes the criterion by which a particular student will be authorized to choose a French school or an English school. This criterion is a sufficient knowledge of the language of instruction. The determination of this knowledge is left to each school board. In addition, the Minister

may impose tests" to verify the level of competence in the language of instruction.

This new mechanism will create situations of serious conflict at the local level. Standards can vary from one board to the next, being judged permissive here, too coercive elsewhere. This could accelerate the learning of English by Neo-Quebecois and even by Francophones in Quebec wishing to register their children in English schools. It does not create the firm conditions needed for the cultural and linguistic security of the majority.

A third option would consist of maintaining two school systems, one reserved exclusively for Anglophones and the other accessible to all other citizens. This option conceals insurmountable difficulties.

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The position of the Quebec Civil Libertarians

Minority privileges; majority rights.

French majority in peril

Quebec is in a minority position in Canada.

Quebec is in a minority position in North America, having a ratio of 1 to 50 with respect to the Anglo-Saxon population.

Quebec is in a minority position with respect to its representation in the federal civil service.

Quebec is in a minority position and is kept in a state of underdevelopment by immigration policies.

The linguistic distribution of immigrants received during this period is inversely proportional to that of the population in Quebec: 82% are non-French speaking immigrants as compared with 18% who use French as their normal language.

The Quebec government had nothing to say about the choice of these immigrants.

The authority of Quebec "orientation officers" is so weak that these officers meet candidate immigrants only if the applicants have first been referred to them by federal immigration officers. Our officers do not have the right to recruit. Their role is limited to handing out information, and they have only a very small number of officers.

Quebec is in a serious minority position in all kinds of spheres according to the Gendron Commission. For example, the Commission showed that Francophone workers use English with their anglophone superiors 52% of the time. Francophone office employees use English with their anglophone superiors 67% of the time, and Francophone administrators use English with their anglophone superiors 78% of the time (see the Language of Work, Book 1, Report of the Gendron Commission). These statistics and many others like them led the commission members to write: "The majority finds itself forced, in its inter-group relations, to make English the language of communication, thus giving to English in Quebec the status of

a "common language" within the linguistic diversity that characterizes the Province" (Gendron Commission, same volume).

Quebec's minority position is increasing steadily because of its low birth rate. The 1971 census showed Quebec with the lowest birth rate of the large Canadian provinces, averaging only 1.9 births per woman. This rate is lower than that corresponding to the theoretical point of zero population growth which assumes at least two births per woman.

A false duality

The rights of ethnic minorities must not be sacrificed to maintain the false duality of language (French language-English language) that governs the cultural debate in Quebec.

We must accord the cultures of different ethnic groups an equality in law that derives from the very diversity of the reasons for their presence here on Quebec soil. The language of no one minority group should be recognized in principle as having priority over those of the others.

To reduce the cultures of the different ethnic groups in Quebec to a single common denominator by means of one second language is to create a division and an imbalance which is not justified by a fair evaluation of the rights of these groups, both with respect to each other and with respect to the French-speaking majority. Indeed, who among us is able to judge in order of preference the worth and advantages gained by the presence of the Esquimo, the Indians, the Anglo-Saxons, and the Italians, to name but a few, taking into account the very great differences in their cultural characteristics, their past histories in Quebec, and their respective numbers?

During the past 30 years, the composition of the population in Quebec has undergone important changes, so much so that one Quebecer in six now comes from a Neo-Quebec background, either by immigration or by birth to a Neo-Quebecer.

DOMINION OF CANADA

The English Montreal Catholic School Commission is strongly heterogeneous. No one ethnic group constitutes a majority, although Italian students form by far the largest single group, accounting for 49.6% of the total (MCSC statistics, 1972).

76% of the students in the anglophone system are of non-English origin.

11.53% of all anglophone students are of French origin, and this percentage is increasing.

The French Montreal Catholic School Commission is, on the contrary, very homogeneous. 96.6% of its constituents are of French origin, whereas only 1.14% of these students are of English origin.

Bilingualism

Bilingualism should be condemned when it becomes a coercive social fact.

The status of the English language in Quebec cannot be compared to the status of the French language in Canada, the privileged position of the first presenting such a striking contrast to the unfavorable position of the second...

We consider that individuals, ethnic minorities, and the government have a duty to help assure the right of the French majority in Quebec to their own life.

This right should be assured by various measures, specifically:

The Quebec government should extend or postpone the tenure of the parliamentary committee until the autumn in order to respect the public's right to a period of reflection and discussion of the language bill.

The Quebec government should separate the debate on language policy from the debate on the Charter for Human Rights and take the steps necessary to insure that the public is not required to study both bills at the same time and that linguistic rights are not considered at the expense of other rights that should be recognized in the Charter.

In order to protect the rights of the majority, the Government and the general public should base their evaluation of all measures on the following priorities which should be established so as to effectively rectify the abnormal situation that continues to prevail:

- Recognize the priority rights of the French majority in Quebec.

- Treat each minority with the equality that is its due without granting special privileges to any one group at the expense of the others.

- Recognize that the English minority in Quebec is overprotected by reason of the North American environment and that fairness requires that it concede some of its privileges to facilitate the majority in the exercise of the rights to which it is entitled in order to survive.

The government should base Quebec's language policy on a real recognition that French is the language of Quebec, and adopt those measures that are imperative in every sphere of life in Quebec in order to ensure the full exercise of the collective right of the people of Quebec to live in French.

In order to respect the rights of the majority, the government should, within three years, readjust educational

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BOURASSA PREND CONNAISSANCE DES 1,500 PAGES DU RAPPORT "ENDRON"

But is it legal?

The linguistic rights of the French majority in Quebec are collective rights of such importance that they fully justify, at this moment in history, measures aimed at creating special duties for individuals, notably with respect to the limits that must be imposed on the choice of a language of instruction for parents and young people.

These rights form the very basis of the right of the French-speaking majority in Quebec to its own life.

It is an illusion, in every sphere of social life, to speak of individual rights if the social conditions influencing individuals do not allow them to develop their own potential to its fullest and if these conditions deny them access to a collective heritage which enables them to forge their own identity in everyday life and affirm their basic right to equality with others.

The legal recognition of individual rights may prove useless if this recognition is not sustained and encouraged by the existing social conditions which exercise a determining influence.

A Charter for Human Rights in Quebec, founded on the unconditional respect for individual rights at the expense of collective rights, would constitute, in this area as in others, an unjust and even immoral foundation on which to base itself.

The Belgian experience

In July 1968, the European Court for Human Rights rejected the claims of French-speaking parents who were protesting against a system of

unilingual education for Flanders that provided instruction only in Dutch.

The right of the family head to choose the language of instruction for his children was not upheld by the European Court for Human Rights in this decision.

Commenting on the Court's decision, Barrister Joe Verhoeven wrote the following regarding the relationship between collective and individual human rights.

"Although the Court did not pronounce itself on the conventional wisdom, it appears nonetheless to share a view diametrically opposed to the classical doctrine of human liberties, refusing in particular to separate the so-called 'human' rights from their social and economic nexus... The rights of man lose here the absolute and intangible qualities that are somewhat hastily ascribed to them. Rather than individual rights, these become somewhat like 'social' rights in as much as they arise from the relationship of the individual to society and grow out of the balance of their respective demands, the questions being one of making everything conform more closely to the notion of the human person than the 'classical' concept of individualism. These rights postulate a respect for the requirements of an individual who finds his way to perfection within a social grouping rather than for an individual who explores the means of his perfection outside of such a grouping. Reflecting the principle of a fundamental complementarity, this legal reasoning, in theory, could only find acceptance.

Article 5 of the United Nations convention on the struggle against discrimination in education, adopted the 14th of December, 1960, stipulates: "That it is important to recognize the rights of members of national minorities to control the educational activities that concern them, which includes the management of schools, and, depending on the policy of each State pertaining to education, the use or the instruction of their own language provided, however:

That this right be not exercised in such a manner as to prevent the minorities from understanding the culture and the language of the larger community and taking part in these activities, or in such a manner as to compromise the national sovereignty...."

United Nations publications condemning discrimination often make mention of "special measures" to insure the progress of certain groups, measures which are not to be considered discriminatory when they pertain to the protection of collective rights deemed indispensable.

Several times, educational and other measures have been adopted requiring individuals to adapt themselves to the demands occasioned by the exercise of collective rights.

The requirements of the bilingualism programme of civil servants in the federal government oblige officials to learn French within a given period of time.

By requiring parents in Quebec to send their children to school in 1943, the

Government compelled parents and young people to comply with the demands of both collective and individual rights.

The measures that led to the disappearance of Quebec's classical colleges during the educational reform changed an old practice that in some cases went back more than a century and forced a school system to transform itself radically or disappear.

The regionalization and nationalization of services has often imposed duties on individuals and private groups in order to improve the quality of collective services.

The Constitution

Studies conducted by the Gendron Commission have shown that the concept of acquired rights as pertaining to language is inadmissible in constitutional terms (see especially the studies by lawyers Francois Chevrete and Carl Friedrich in Book 2 of the Commission's report).

The same studies have brought out that the constitutional measures regarding linguistic equality are restricted to the language used in the Canadian and Quebec parliaments and language rights in courts of law, such that no constitutional provision guarantees the existence and development of an English-speaking school system.

The concept of acquired rights is very dangerous and calls for a review of the historical record to place in perspective the abusive practices or privileges that may lie at the origin of the realities that some would too easily legalize by invoking these rights.

Continued from page 4

services in preparation for the establishment of a single educational system with respect to language which shall be French.

Within three years, primary schools should be ready to receive into a system in the process of becoming exclusively French all students without exception who will enter their first year of primary school, so that by 1978, they will enter their first and second year; by 1979, their first, second, and third year; etc. For students presently at the primary and secondary levels, the appropriate transitions shall be arranged.

All French instruction obviously does not exclude a concentration in other languages, especially at an advanced level.

We should aim at establishing a system in which instruction shall be given entirely in French at every level, from primary school to the university, within 16 years, i.e. by 1990.

Minority rights

The government should adopt the following measures in education in order to respect the minorities and the majority. Depending on the distribution of population and the region, provisions should be made for the student whose maternal language is not French to be able to conserve and develop the use of his mother tongue as he sees fit, while having access to the required instruction:

- An English language service within the French system must be assured in French schools throughout the Province

and at a high level of excellence, for it is to our advantage to provide the opportunity for all Quebecers to exercise their right to communicate in the language of the anglophone Canadian and North American majority.

- Assure that minorities have the opportunity to learn a second language of their choice, such as their native language, and that, depending on the distribution of population and the region, they are not thereby denied the opportunity of learning English.

- Courses given in common to French-speaking students in Quebec and to those from other ethnic backgrounds who are learning a second or third language may encourage the development of worthwhile relationships between students from different ethnic groups.

- Facilitate the upgrading and retraining of anglophone teachers by all appropriate means, while assuring that no one is discriminated against in any way whatsoever.

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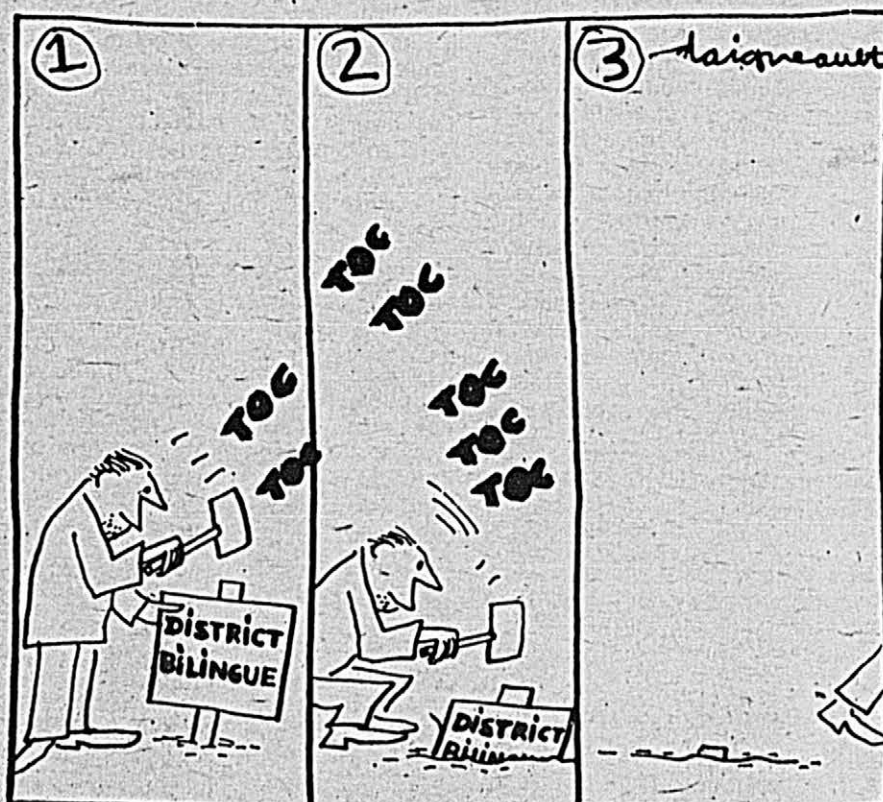
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The right to translation, interpretation, and other language services should be guaranteed to minorities in

courts of law and certain public services of the Government.

All measures in the area of work, education, and public administration will permit only the partial development

of the French language in Quebec if these are not immediately accompanied by the urgent development of an autonomous immigration and population policy.



The Quebecers have few illusions about the effectiveness of bilingualism in English Canada. The continuing suppression of French in New Brunswick by people like former Moncton Mayor Leonard Jones is but one example.

Broque on Brecht

Eric Broque, who is directing Bertolt Brecht's first play, *Baal*, which will be performed in October for the International Brecht Society Congress and for the public, was interviewed by David Douglas. Broque, a McGill student in U-3, directed Albee's *Box-Quotations from Chairman Mao-Box* last fall for the English Department's festival of student productions.

DAILY: Will you briefly summarize the plot of *BAAL*?

BROQUE: The main character, Baal, is a poet and singer. He is lazy, selfish, ruthless, and he seduces women, especially rich ones for their money. As the play opens, his poetry is about to be published, but he insults the publisher, seduces his wife, and the deal falls through. He seduces a 17 year-old virgin who eventually drowns herself, he kidnaps a woman, Sophie. She falls in love with him. He leaves the city and goes to the country with her. He runs away with her to meet Ekart, a male friend of his who is a composer and who has given up society. Sophie becomes pregnant by Baal. He leaves her in the forest and runs away with Ekart, with whom he eventually has a homosexual relationship. Baal later kills him in a fit of jealousy over a woman in a bar. He then goes back to the forest where he meets his old co-workers, the woodcutters, and he dies alone in a hut in the forest. All of that happens in about an hour and a half, two hours, in 22 scenes. So you have to be on your toes, a lot is happening.

DAILY: There has been discussion on the difference between Brecht's epic style of acting and say, Stanislavski's naturalistic, emotive style of acting. How would you characterize the nature of the style in your production of *BAAL*?

BROQUE: The way that I am dealing with the characters in rehearsal is in terms of getting away from psychological backgrounds and emotional structures. Emotional struggle is very good to watch. It's very interesting, but for me it lacks something. I don't mean to say that it isn't important, but what's most important is not what's happening beneath the character, but what's happening behaviorally to the person. What matters is what happens during the scene, and you have to play it just for the activity. You go through a process of splitting the actor from the character rather than trying to mesh the two.

DAILY: Brecht wrote *BAAL* before he formalized his theory of epic theater. Do you, nevertheless, see *Baal* as an example of epic theater?

BROQUE: Yes, in a lot of ways. The most important things about Brecht are there—the strangeness of things, the vitality, and the directionality of the script.

DAILY: The directionality, how do you mean?

BROQUE: Directionality not in the sense of what it later becomes, that is political. Well, it's political in a sense, but not in terms of political forms like Marxism. It's directional in the sense that it takes an attitude and tries to pose a difficult question.

DAILY: Which is?

BROQUE: Well, the point that Brecht tries to show is that you can eat your cake if you're prepared to pay for it, even if you aren't, so long as you pay. In North America, especially in the States, there's a glorification of individuality and the eccentric. Baal is an eccentric, and some react to the character by saying, "Isn't he nice!" and, "let's all be kind to schizophrenics." But what happens when that person comes into your house? Baal is a very seductive character, he's very likeable in a lot of ways. But because of him, a pregnant woman is left stranded in the woods, a woman drowns herself, and a man is killed. How long can you ignore that?

DAILY: So you feel that *BAAL* directly relates to an important aspect of the North American social character?

BROQUE: I think that it's relevant, but I don't think it's especially relevant to North America where it wouldn't be to a different area. It's just that the reaction which I see in myself and which I see in other people towards the play and towards the character is one of a glorification of egoism, which is what we have to work against in terms of the play because the play is not a glorification of egoism.

DAILY: How would you hope the audience would react to your production? What would you like them to come away from the play with?

BROQUE: With a sense of the life of Baal and all the contradictions within him. I would like to bring the story of Baal closer to them. I would like them to ask, "how do I deal as a person with the situation? How do all these people in the play deal with the situation, what's the difference between how they deal with it and how I deal with it?" I think a key to the whole play is how you relate to Baal. It's easy to say, "Oh, of course, if Baal came down the street, I'd invite him in for a drink, he could stay in my room!" That's very nice, but I don't buy it. I don't think anyone would do that. Because the next day when you woke up and your typewriter was gone, what would you do then?

DAILY: Would you consider the play political? If so, how?

BROQUE: It's political in the sense that it poses a political question, what happens to the eccentric in a very conventional society. It doesn't try to answer it, it tries to show it. But it's not political in the sense of any rigid political forms. But it's a basically political question because it deals with man and his society.

DAILY: Sexuality is a crucial element of *Baal*. How are you presenting the sexuality in *Baal*, toward what end, and how is the cast handling it?

BROQUE: At this stage the cast hasn't had too much of a problem because we haven't gotten to anything really intensive. There is a feeling of trust among members of the cast, some of whom have worked with one another before, that everyone will be doing his job, and that trust implies a certain respect. So I don't think it's going to be

THEATRION



Broque

too much of a problem, unless someone has a personal hang-up of their own in dealing with the other actors. In terms of actual staging, if you're looking for nude scenes, I don't think we'll have any, because that's just sensationalism.

DAILY: In your opinion, what specifically is the meaning of the sexuality in the play? What function does it serve?

BROQUE: I suppose it's the ultimate archetype of how one person deals with another. It's a very, very heightened way of dealing with every possible sort of relationship between people. I suppose theatrically it's just very good, in the sense that you can throw anything into it, whereas if you were trying to show that kind of depth in another way, it would take much more material. I suppose that every interpersonal relationship is in some way political and in some way sexual.

DAILY: Can you talk briefly about the nature of the sexual relationship between Sophie and Baal, or between Baal and Ekart?

BROQUE: OK, Baal and Sophie. In a later version of the play, the scene in which he kidnaps her is subtitled "Baal meets for him a new kind of love," which is a terribly romantic title. He picks her off the street, brings her to his room, and says, "Bodies have poured like water through this room. Now I want a face. I don't want just a body, I want a face." And what can you see in a face that you can't see in a body? In a face you can see a soul. She is a woman with a soul, whereas everyone else wasn't. But she wants to be accepted not only as a face, as a soul, but as a person as well. But

Baal doesn't want the social person: he just wants the soul, the energy, the energy to keep him going. She's interested in providing that so long as he'll accept her as a person. But Sophie doesn't accept Baal as a person; Baal doesn't accept Sophie as a person. They accept each other only as animal, as energy. Now with Ekart, it's a strange thing, because Ekart isn't a person. He doesn't have a history, he doesn't have a background. Sophie refuses to yield her person; she insists upon being Sophie. She clings to that, for whatever reason, whereas Ekart doesn't, which makes him a much more attractive person to Baal. So Baal dumps Sophie, and he runs away with Ekart, who becomes his homosexual lover in a very powerful sense. You can almost see the energy flying from one to the other. In Ekart he finds the pure energy he needs to run on for a while. Baal is the kind of person that has to draw on energy. So the sexuality there is a very powerful energy flow between them all, both in terms of sheer animal things and in terms of spiritual ideas. You can very well identify with that kind of spiritual energy when you walk through a hayfield with a bright blue sky and you feel the surge through your body.

DAILY: In doing *Baal* what are you trying to avoid? That is, there is a wrong way to do the play. What do you consider to be the wrong way to do the play?

BROQUE: The obvious trap to fall into, for actors, for audience, and for the director is just to fall for Baal, because he's a very seductive character. Another trap, of course, depending on where you are as a person, is seeing Baal as absolutely disgusting. I haven't run into that so far. But perhaps we will. One thing I'm trying to do, though nothing has been finalized yet, is to invite—not in a manipulative way—people involved in women's liberation for one performance. Maybe that would balance the picture of most people who will tend to romanticize Baal. They might say that he ought to be castrated. They might overlook the poetry, forget everything else. Who knows? Another trap is a trap with Brecht. What I keep in my mind is the vitality of the play, the directionality of it, and the strangeness of it. Perhaps the hardest of the three to deal with is the strangeness, the V-effect, in other words. It has to always be hitting you—Isn't this weird? What's going on? The original title of the play was "Baal Eats, Baal Dances, Baal is Transfigured, What is Baal Up To?" That's the estrangement question—you have to find what's so strange about each scene. There are some that are really weird, like the scene with the tramp and the Corpus Christi procession. So those are the absolutely wrong things to do—to make Baal a romanticized hero and to look at the play without thinking of the author's intent, which you have to take into account, sooner or later.

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THE SUPPLEMENT is the weekly political and cultural supplement of the MCGILL DAILY.

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Anyone interested in working with THE SUPPLEMENT should contact the editors at the Daily office.

Centre Ice

The first three articles in this issue all deal with the question of language rights in Quebec. They represent a point of view which has been given little exposure—particularly in the English-language media—and which has been drowned out in the avalanche of government propaganda, nationalist sloganeering, and screams of outrage from the privileged Anglophone minority.

The three articles were excerpted from documents issued by the Ligue des Droits de l'Homme, an organization of Quebec civil libertarians which has taken many progressive positions since the days when it arose to fight against the repressive policies of the Duplessis regime. In 1970, for example, it fought against the War Measures Act, and it has recently engaged in a campaign for drastic prison reform.

Basically, the Ligue wants to safeguard the right

of the French-speaking majority to live in its own language, while preserving the cultural rights (as distinct from the privileges) of the English-speaking minority. It is opposed to Bill 22, the Bourassa government's stopgap language legislation that has pleased nobody and antagonized everybody.

To achieve its aims, it proposes phasing out the independent English educational system and setting up a single, non-denominational, French-language system which would include English education in areas with significant English-speaking populations.

When the rights of the majority are assured, the civil libertarians reason, "the majority can only become more open to other cultures and other languages. A French Quebec can mean a Quebec much more open to English than it is at present."

The English-language media, in typical fashion,

covered the Ligue's proposal to phase out the English school system but did not bother to mention the safeguards. So here, for the first time in English, is the unbowed position.

There is little common ground for the English and French opponents of Bill 22. The Anglophone spokesmen, many of whom are Chamber of Commerce representatives, tend to regard any change in the status quo as a threat.

But virtually everyone is agreed to condemning two aspects of the government's plan—the manner in which non-Anglophone immigrants are discriminated against, and the way all powers of implementation are left to the bureaucrats of the Ministry of Education and their arbitrary regulations.

Arnold Bennett

From isolation to solidarity

In essence, Bill 22 brings together three collective systems that complement each other: public administration, the working world, and the educational system.

Five of the bill's articles propose a planning of the educational sector that has already aroused the indignation of groups in the francophone majority and caused great concern among spokesmen for what has traditionally been referred to as Quebec's anglophone minority.

The following remarks attempt to examine all the alternatives in this sector and to offer for public consideration an analysis of each option in terms of basic rights.

The first option, buttressed by Bill 22 with new terms and conditions, was legally sanctioned in Quebec by Law 63. In this context, parents choose one of

two school systems, francophone or anglophone, for their children.

The logical corollary of this option is the extension into Quebec's social and economic life of two linguistic and cultural currents.

This option holds serious consequences for the majority, capable of leading to its gradual decline into minority status.

It extends the practices and privileges of a minority to all citizens, authorizing then to opt for one educational system or another, regardless of the consequences this may have for the future of the majority.

Even supporters of the status quo recognize that this formula has no precedent or counterpart among contemporary societies. The Government itself tends to disguise it, recognizing its implications which could have

potentially disastrous effects.

The second option is a variation of the present system. Bill 22 proposes that "The language of instruction shall be French in the schools governed by the school boards, the regional school boards and the corporation of trustees." But the same article adds that:

"Such bodies may provide instruction in English; they shall not however begin or cease to provide instruction in that language without the prior approval of the Minister of Education." (Article 48)

The next article establishes the criterion by which a particular student will be authorized to choose a French school or an English school. This criterion is a sufficient knowledge of the language of instruction. The determination of this knowledge is left to each school board. In addition, the Minister

may impose tests" to verify the level of competence in the language of instruction.

This new mechanism will create situations of serious conflict at the local level. Standards can vary from one board to the next, being judged permissive here, too coercive elsewhere. This could accelerate the learning of English by Neo-Quebecois and even by Francophones in Quebec wishing to register their children in English schools. It does not create the firm conditions needed for the cultural and linguistic security of the majority.

A third option would consist of maintaining two school systems, one reserved exclusively for Anglophones and the other accessible to all other citizens. This option conceals insurmountable difficulties.

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The position of the Quebec Civil Libertarians

Minority privileges, majority rights.

French majority in peril

Quebec is in a minority position in Canada.

Quebec is in a minority position in North America, having a ratio of 1 to 50 with respect to the Anglo-Saxon population.

Quebec is in a minority position with respect to its representation in the federal civil service.

Quebec is in a minority position and is kept in a state of underdevelopment by immigration policies.

The linguistic distribution of immigrants received during this period is inversely proportional to that of the population in Quebec: 82% are non-French speaking immigrants as compared with 18% who use French as their normal language.

The Quebec government had nothing to say about the choice of these immigrants.

The authority of Quebec "orientation officers" is so weak that these officers meet candidate immigrants only if the applicants have first been referred to them by federal immigration officers. Our officers do not have the right to recruit. Their role is limited to handing out information, and they have only a very small number of officers.

Quebec is in a serious minority position in all kinds of spheres according to the Gendron Commission itself. For example, the Commission showed that Francophone workers use English with their anglophone superiors 52% of the time. Francophone office employees use English with their anglophone superiors 67% of the time, and Francophone administrators use English with their anglophone superiors 78% of the time (see the Language of Work, Book 1, Report of the Gendron Commission). These statistics and many others like them led the commission members to write: "The majority finds itself forced, in its inter-group relations, to make English the language of communication, thus giving to English in Quebec the status of

a "common language" within the linguistic diversity that characterizes the Province" (Gendron Commission, same volume).

Quebec's minority position is increasing steadily because of its low birth rate. The 1971 census showed Quebec with the lowest birth rate of the large Canadian provinces, averaging only 1.9 births per woman. This rate is lower than that corresponding to the theoretical point of zero population growth which assumes at least two births per woman.

A false duality

The rights of ethnic minorities must not be sacrificed to maintain the false duality of language (French language-English language) that governs the cultural debate in Quebec.

We must accord the cultures of different ethnic groups an equality in law that derives from the very diversity of the reasons for their presence here on Quebec soil. The language of no one minority group should be recognized in principle as having priority over those of the others.

To reduce the cultures of the different ethnic groups in Quebec to a single common denominator by means of one second language is to create a division and an imbalance which is not justified by a fair evaluation of the rights of these groups, both with respect to each other and with respect to the French-speaking majority. Indeed, who among us is able to judge in order of preference the worth and advantages gained by the presence of the Esquimo, the Indians, the Anglo-Saxons, and the Italians, to name but a few, taking into account the very great differences in their cultural characteristics, their past histories in Quebec, and their respective numbers?

During the past 30 years, the composition of the population in Quebec has undergone important changes, so much so that one Quebecois in six now comes from a Neo-Quebecois background, either by immigration or by birth to a Neo-Quebecois.



The English Montreal Catholic School Commission is strongly heterogeneous. No one ethnic group constitutes a majority, although Italian students form by far the largest single group, accounting for 49.6% of the total (MCSC statistics, 1972).

76% of the students in the anglophone system are of non-English origin.

11.53% of all anglophone students are of French-origin, and this percentage is increasing.

The French Montreal Catholic School Commission is, on the contrary, very homogeneous. 96.6% of its constituents are of French origin, whereas only 1.14% of these students are of English origin.

Bilingualism

Bilingualism should be condemned when it becomes a coercive social fact.

The status of the English language in Quebec cannot be compared to the status of the French language in Canada, the privileged position of the first presenting such a striking contrast to the unfavorable position of the second...

We consider that individuals, ethnic minorities, and the government have a duty to help assure the right of the French majority in Quebec to their own life.

This right should be assured by various measures, specifically:

The Quebec government should extend or postpone the tenure of the parliamentary committee until the autumn in order to respect the public's right to a period of reflection and discussion of the language bill.

The Quebec government should separate the debate on language policy from the debate on the Charter for Human Rights and take the steps necessary to insure that the public is not required to study both bills at the same time and that linguistic rights are not considered at the expense of other rights that should be recognized in the Charter.

In order to protect the rights of the majority, the Government and the general public should base their evaluation of all measures on the following priorities which should be established so as to effectively rectify the abnormal situation that continues to prevail:

- Recognize the priority rights of the French majority in Quebec.

- Treat each minority with the equality that is its due without granting special privileges to any one group at the expense of the others.

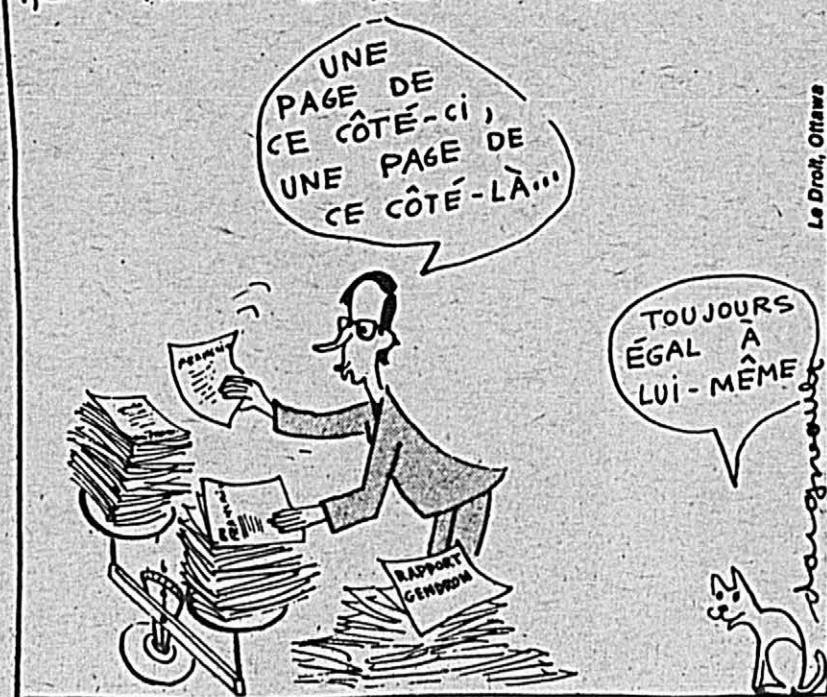
- Recognize that the English minority in Quebec is overprotected by reason of the North American environment and that fairness requires that it concede some of its privileges to facilitate the majority in the exercise of the rights to which it is entitled in order to survive.

The government should base Quebec's language policy on a real recognition that French is the language of Quebec, and adopt those measures that are imperative in every sphere of life in Quebec in order to ensure the full exercise of the collective right of the people of Quebec to live in French.

In order to respect the rights of the majority, the government should, within three years, readjust educational

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1,500 PAGES DU RAPPORT GENDRON...



But is it legal?

The linguistic rights of the French majority in Quebec are collective rights of such importance that they fully justify, at this moment in history, measures aimed at creating special duties for individuals, notably with respect to the limits that must be imposed on the choice of a language of instruction for parents and young people.

These rights form the very basis of the right of the French-speaking majority in Quebec to its own life.

It is an illusion, in every sphere of social life, to speak of individual rights if the social conditions influencing individuals do not allow them to develop their own potential to its fullest and if these conditions deny them access to a collective heritage which enables them to forge their own identity in everyday life and affirm their basic right to equality with others.

The legal recognition of individual rights may prove useless if this recognition is not sustained and encouraged by the existing social conditions which exercise a determining influence.

A Charter for Human Rights in Quebec, founded on the unconditional respect for individual rights at the expense of collective rights, would constitute, in this area as in others, an unjust and even immoral foundation on which to base itself.

The Belgian experience

In July 1968, the European Court for Human Rights rejected the claims of French-speaking parents who were protesting against a system of

unilingual education for Flanders that provided instruction only in Dutch.

The right of the family head to choose the language of instruction for his children was not upheld by the European Court for Human Rights in this decision.

Commenting on the Court's decision, Barrister Joe Verhoeven wrote the following regarding the relationship between collective and individual human rights.

"Although the Court did not pronounce itself on the conventional wisdom, it appears nonetheless to share a view diametrically opposed to the classical doctrine of human liberties, refusing in particular to separate the so-called 'human' rights from their social and economic nexus... The rights of man lose here the absolute and intangible qualities that are somewhat hastily ascribed to them. Rather than individual rights, these become somewhat like 'social' rights in as much as they arise from the relationship of the individual to society and grow out of the balance of their respective demands, the questions being one of making everything conform more closely to the notion of the human person than the 'classical' concept of individualism. These rights postulate a respect for the requirements of an individual who finds his way to perfection within a social grouping rather than for an individual who explores the means of his perfection outside of such a grouping. Reflecting the principle of a fundamental complementarity, this legal reasoning, in theory, could only find acceptance.

Article 5 of the United Nations convention on the struggle against discrimination in education, adopted the 14th of December, 1960, stipulates: "That it is important to recognize the rights of members of national minorities to control the educational activities that concern them, which includes the management of schools, and, depending on the policy of each State pertaining to education, the use or the instruction of their own language provided, however:

That this right 'be not exercised in such a manner as to prevent the minorities from understanding the culture and the language of the larger community and taking part in these activities, or in such a manner as to compromise the national sovereignty...'

United Nations publications condemning discrimination often make mention of "special measures" to insure the progress of certain groups, measures which are not to be considered discriminatory when they pertain to the protection of collective rights deemed indispensable.

Several times, educational and other measures have been adopted requiring individuals to adapt themselves to the demands occasioned by the exercise of collective rights:

The requirements of the bilingualism programme of civil servants in the federal government oblige officials to learn French within a given period of time.

By requiring parents in Quebec to send their children to school in 1943, the

Government compelled parents and young people to comply with the demands of both collective and individual rights.

The measures that led to the disappearance of Quebec's classical colleges during the educational reform changed an old practice that in some cases went back more than a century and forced a school system to transform itself radically or disappear.

The regionalization and nationalization of services has often imposed duties on individuals and private groups in order to improve the quality of collective services.

The Constitution

Studies conducted by the Gendron Commission have shown that the concept of acquired rights as pertaining to language is inadmissible in constitutional terms (see especially the studies by lawyers Francois Chevrete and Carl Friedrich in Book 2 of the Commission's report).

The same studies have brought out that the constitutional measures regarding linguistic equality are restricted to the language used in the Canadian and Quebec parliaments and language rights in courts of law, such that no constitutional provision guarantees the existence and development of an English-speaking school system.

The concept of acquired rights is very dangerous and calls for a review of the historical record to place in perspective the abusive practices or privileges that may lie at the origin of the realities that some would too easily legalize by invoking these rights.

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services in preparation for the establishment of a single educational system with respect to language which shall be French.

Within three years, primary schools should be ready to receive into a system in the process of becoming exclusively French all students without exception who will enter their first year of primary school, so that by 1978, they will enter their first and second year; by 1979, their first, second, and third year; etc. For students presently at the primary and secondary levels, the appropriate transitions shall be arranged.

All French instruction obviously does not exclude a concentration in other languages, especially at an advanced level.

We should aim at establishing a system in which instruction shall be given entirely in French at every level, from primary school to the university, within 16 years, i.e. by 1990.

Minority rights

The government should adopt the following measures in education in order to respect the minorities and the majority. Depending on the distribution of population and the region, provisions should be made for the student whose maternal language is not French to be able to conserve and develop the use of his mother tongue as he sees fit, while having access to the required instruction:

- An English language service within the French system must be assured in French schools throughout the Province

and at a high level of excellence, for it is to our advantage to provide the opportunity for all Quebecois to exercise their right to communicate in the language of the anglophone Canadian and North American majority.

- Assure that minorities have the opportunity to learn a second language of their choice, such as their native language, and that, depending on the distribution of population and the region, they are not thereby denied the opportunity of learning English.

- Courses given in common to French-speaking students in Quebec and to those from other ethnic backgrounds who are learning a second or third language may encourage the development of worthwhile relationships between students from different ethnic groups.

- Facilitate the upgrading and retraining of anglophone teachers by all appropriate means, while assuring that no one is discriminated against in any way whatsoever.

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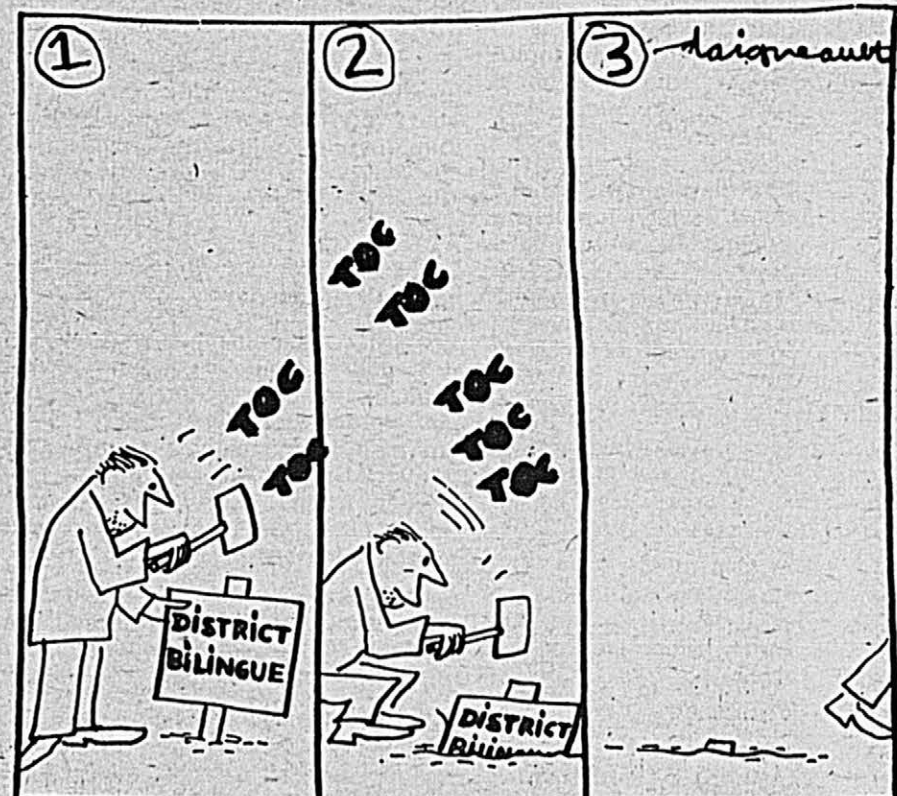
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BROQUE: Well, the point that Brecht tries to show is that you can eat your cake if you're prepared to pay for it, even if you aren't, so long as you pay. In North America, especially in the States, there's a glorification of individuality and the eccentric. Baal is an eccentric, and some react to the character by saying, "Isn't he nice!" and, "let's all be kind to schizophrenics." But what happens when that person comes into your house? Baal is a very seductive character, he's very likeable in a lot of ways. But because of him, a pregnant woman is left stranded in the woods, a woman drowns herself, and a man is killed. How long can you ignore that?

DAILY: So you feel that *BAAL* directly relates to an important aspect of the North American social character?

BROQUE: I think that it's relevant, but I don't think it's especially relevant to North America where it wouldn't be to a different area. It's just that the reaction which I see in myself and which I see in other people towards the play and towards the character is one of a glorification of egoism, which is what we have to work against in terms of the play because the play is not a glorification of egoism.

DAILY: How would you hope the audience would react to your production? What would you like them to come away from the play with?

BROQUE: With a sense of the life of Baal and all the contradictions within him. I would like to bring the story of Baal closer to them. I would like them to ask, "how do I deal as a person with the situation? How do all these people in the play deal with the situation, what's the difference between how they deal with it and how I deal with it?" I think a key to the whole play is how you relate to Baal. It's easy to say, "Oh, of course, if Baal came down the street, I'd invite him in for a drink, he could stay in my room!" That's very nice, but I don't buy it. I don't think anyone would do that. Because the next day when you woke up and your typewriter was gone, what would you do then?

DAILY: Would you consider the play political? If so, how?

BROQUE: It's political in the sense that it poses a political question, what happens to the eccentric in a very conventional society. It doesn't try to answer it, it tries to show it. But it's not political in the sense of any rigid political forms. But it's a basically political question because it deals with man and his society.

DAILY: Sexuality is a crucial element of *Baal*. How are you presenting the sexuality in *Baal*, toward what end, and how is the cast handling it?

BROQUE: At this stage the cast hasn't had too much of a problem because we haven't gotten to anything really intensive. There is a feeling of trust among members of the cast, some of whom have worked with one another before, that everyone will be doing his job, and that trust implies a certain respect. So I don't think it's going to be

THEATRION



Broque

too much of a problem, unless someone has a personal hang-up of their own in dealing with the other actors. In terms of actual staging, if you're looking for nude scenes, I don't think we'll have any, because that's just sensationalism.

DAILY: In your opinion, what specifically is the meaning of the sexuality in the play? What function does it serve?

BROQUE: I suppose it's the ultimate archetype of how one person deals with another. It's a very, very heightened way of dealing with every possible sort of relationship between people. I suppose theatrically it's just very good, in the sense that you can throw anything into it, whereas if you were trying to show that kind of depth in another way, it would take much more material. I suppose that every interpersonal relationship is in some way political and in some way sexual.

DAILY: Can you talk briefly about the nature of the sexual relationship between Sophie and Baal, or between Baal and Ekart?

BROQUE: OK, Baal and Sophie. In a later version of the play, the scene in which he kidnaps her is subtitled "Baal meets for him a new kind of love," which is a terribly romantic title. He picks her off the street, brings her to his room, and says, "Bodies have poured like water through this room. Now I want a face. I don't want just a body, I want a face." And what can you see in a face that you can't see in a body? In a face you can see a soul. She is a woman with a soul, whereas everyone else wasn't. But she wants to be accepted not only as a face, as a soul, but as a person as well. But

Baal doesn't want the social person: he just wants the soul, the energy, the energy to keep him going. She's interested in providing that so long as he'll accept her as a person. But Sophie doesn't accept Baal as a person; Baal doesn't accept Sophie as a person. They accept each other only as animal, as energy. Now with Ekart, it's a strange thing, because Ekart isn't a person. He doesn't have a history, he doesn't have a background. Sophie refuses to yield her person; she insists upon being Sophie. She clings to that, for whatever reason, whereas Ekart doesn't, which makes him a much more attractive person to Baal. So Baal dumps Sophie, and he runs away with Ekart, who becomes his homosexual lover in a very powerful sense. You can almost see the energy flying from one to the other. In Ekart he finds the pure energy he needs to run on for a while. Baal is the kind of person that has to draw on energy. So the sexuality there is a very powerful energy flow between them all, both in terms of sheer animal things and in terms of spiritual ideas. You can very well identify with that kind of spiritual energy when you walk through a hayfield with a bright blue sky and you feel the surge through your body.

DAILY: In doing *Baal* what are you trying to avoid? That is, there is a wrong way to do the play. What do you consider to be the wrong way to do the play?

BROQUE: The obvious trap to fall into, for actors, for audience, and for the director is just to fall for Baal, because he's a very seductive character. Another trap, of course, depending on where you are as a person, is seeing Baal as absolutely disgusting. I haven't run into that so far. But perhaps we will. One thing I'm trying to do, though nothing has been finalized yet, is to invite—not in a manipulative way—people involved in women's liberation for one performance. Maybe that would balance the picture of most people who will tend to romanticize Baal. They might say that he ought to be castrated. They might overlook the poetry, forget everything else. Who knows? Another trap is a trap with Brecht. What I keep in my mind is the vitality of the play, the directionality of it, and the strangeness of it. Perhaps the hardest of the three to deal with is the strangeness, the V-effect, in other words. It has to always be hitting you—Isn't this weird? What's going on? The original title of the play was "Baal Eats, Baal Dances, Baal is Transfigured, What is Baal Up To?" That's the estrangement question—you have to find what's so strange about each scene. There are some that are really weird, like the scene with the tramp and the Corpus Christi procession. So those are the absolutely wrong things to do—to make Baal a romanticized hero and to look at the play without thinking of the author's intent, which you have to take into account, sooner or later.

continued on page 8

THE SUPPLEMENT is the weekly political and cultural supplement of the MCGILL DAILY.

Editors: Arnold Bennett
Associate Editor: David Stryker
Anyone interested in working with THE SUPPLEMENT should contact the editors at the Daily office.

Leon Redbone tonight

Leon Redbone interests me. I've heard he's from 25-60. I've been this close to him [about a foot] and I can't tell. If I had a label I'd want him.

Bob Dylan, January 12, 1974, Montreal.

by Saul Markowitz

Leon Redbone is the most interesting Canadian folk-blues and jazz singer to win international recognition since the days when Joni Mitchell played the coffee house circuit. Most recently he has been the subject of major articles in Rolling Stone and Time magazines. Why? Simply because Redbone has been astounding audiences at folk festivals and concerts all over North America.

When one talks of Leon Redbone, one deals with the mystery, the legend and above all the music. Redbone remains a mystery. His age, birthplace and even his real name are all unknown. Leon explains only that his identity is "irrelevant" to his music.

Redbone's secretiveness about his personal background has led to lots of speculation. There are those who claim he was born in Toronto and graduated from Forest Hill Collegiate. However, an elderly man swears he can prove that Leon played a violin at his Bar-Mitzvah in 1912. Redbone is also reputed to be a pool shark, having lived in the pool hall of Toronto's Bloor Street subway station for four years. The only way anyone could get ahold of him during those four years was by calling the pool room on Friday afternoon and asking for Mr.

Grunt.

Redbone quickly gained a reputation as a folksinger and made his first appearance under the name of Sonny. The legend really began in 1971 when he was recruited for the Mariposa Folk Festival. During his turn at a late night hotel jam-session, Redbone once astonished fellow performers by playing the ending of an unrecorded Dylan song called "Livin' the Blues" 29 different ways. The song has a four bar instrumental ending and every time he'd go through three and three quarter bars, he'd change. Of course everyone was awed and people like Dave Bromberg and Ramblin Jack Elliot went home raving about Redbone. Redbone now owns a gallery of very vocal supporters including Dylan, Steve Goodman, John Prine, Maria Mulduar, Loudon Wainwright, and just about anybody else who has seen him.

Redbone's relationship with Bob Dylan is fact. At Mariposa '72 the first thing Dylan was reported to have said was "Where's Leon Redbone?" Both men left the site together carrying matching black umbrellas and wearing matching black suits and identical black hats. Because of a striking physical similarity, people who saw them leave were convinced Redbone was Dylan's black-sheep brother.

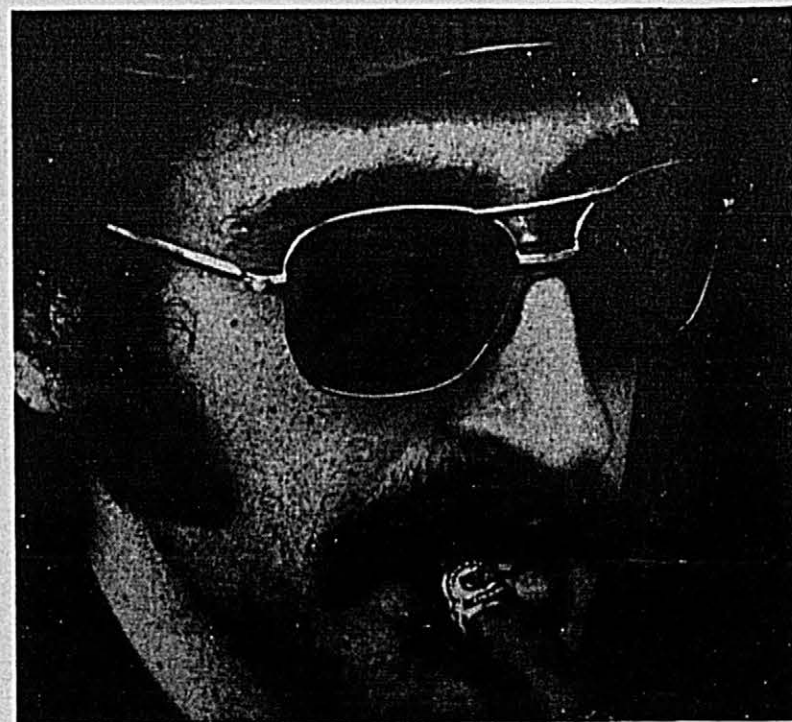
So far, Leon has been hesitant to record, although the opportunity has been there for a long time. Worried about being exploited, he says he'll only record for Dylan. Rumours indicate next year

and don't be surprised if it's a 78.

Some people say Redbone sounds like an old scratched 78 rpm record. Says he, "that's only partly true. Leon Redbone is an old scratched 78 rpm record." Redbone's style is the embodiment of the kind of music played in ragtime bars to smokey joints from the turn of the century to the forties. His music is not nostalgic. While many of today's folksingers find it hard going beyond 1960, he is fanatical about his detailed knowledge of music. He'll tell his audience when and how a song was recorded and if his version deviates. Due to the scarcity of recordings during this period of musical history, his job is an especially difficult one.

Redbone's favourite oldtimer is Jelly Roll Morton, the man many consider to be the founder of Jazz. Blind Blake, Jimmie Rodgers, Big Bill Broonzy, Sophie Tucker, Fats Waller, and many others are brought back to life at a Redbone concert. A lot of the music he plays was originally written for the piano but Leon puts into six strings what almost anyone can put into an 88. The amazing thing about Leon Redbone is that he is so accurate in every aspect of his presentation—from his singing to his yodelling to his authentic nasal vocals to the remarkable accuracy of his ragtime piano guitar playing.

See him September 20 at Redpath Hall at 8 and 10 pm.



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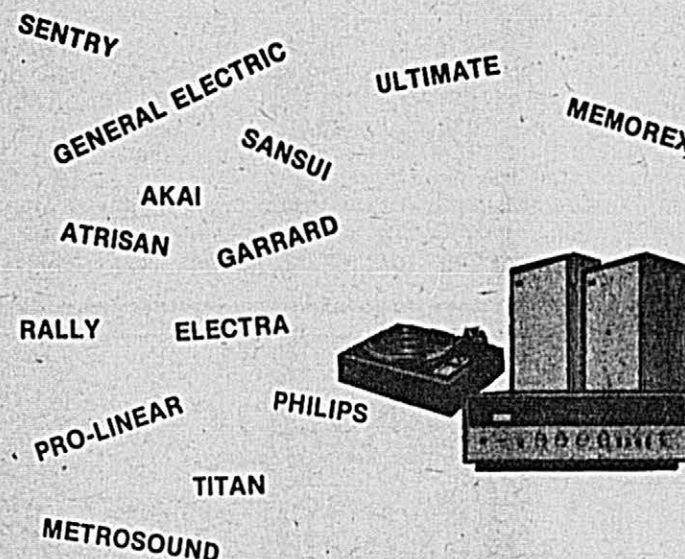


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Continued from page 3

Civilizing the language question

Is it necessary to deny access to French schools to those Anglophones in Quebec who might wish to send their children there?

Then, would they be the only ones to have the freedom of choosing between the two school systems? In addition, the term "anglophone" remains to be defined.

A fourth option has also been put forward recently: two educational systems, one francophone, the other anglophone. Neo-Quebecois of English expression would be able to choose the anglophone school system. All other immigrants would, of necessity, enter the francophone school system. This means we would have two standards for the Neo-Quebecois; some would be able to choose between the two school systems, the others would not.

Each of the four options holds a potential for discrimination, conflict, and even violence.

Moreover, to sanction one or the other of these alternatives is to intrude in the privileged area of socialization, maintaining a separation from each other of the ethnic communities in Quebec. It is to choose isolation, ignorance, and opposition, leaving a wide area open to mutual prejudices.

It seems to us healthier and more just to put an end to these systems of isolation which have such profound repercussions in the social and economic life of Quebec.

It seems to us imperative to strive to create, as of today, the concrete conditions enabling minority communities to counteract with the majority and permitting each group to share its own knowledge and experience with the others, learning from them in turn.

We believe the Government has the duty of creating the conditions for a solidarity respectful of these differences and of breaking up systems that are parallel and even competitive.

La ligue's plan: a new option

In this context, La Ligue has proposed a plan for a new school system to the people of Quebec. The main points of the plan may be summarized as follows:

- In accordance with a precise schedule of transition already made public, within a period of 16 years, to readjust all educational services so as to assure the operation of a single francophone school system by the end of the next decade throughout the territory of Quebec.

- For minorities, to provide, at a high level of excellence, the teaching of English and other languages so as to assure access to courses in languages other than French for those of Quebec who so desire. In addition, to provide a system of concentration at the high school and college levels that would give those of Quebec who so desire access to history, literature, and civilization courses, among others, relating to the origins of the principal ethnic groups in Quebec. Generous standards should enable ethnic communities to have access to this instruction, even if their numbers in a given region are very small.

This reordering should put an end to the false ethnic duality (francophone-anglophone) that governs the cultural debate in Quebec. We refuse to see the cultures of the different ethnic groups reduced to one common denominator using a single second language as an excuse. This levelling is in no way justified by a fair evaluation of the rights of these communities, and a survey of their institutions, publications, associations, cultural centres, libraries, etc. attests to their desire to maintain a cultural life of their own.

The plan for a new school system proposed by La Ligue des Droits de l'Homme would introduce a system comparable to that now existing in all contemporary societies.

It assures the psychological and

cultural security of the majority.

It guarantees minorities the respect and active support of the majority as regards their cultural and linguistic aspirations.

It assures the majority that the minorities in Quebec will understand its culture and its language and will participate in communal activities without posing a threat to its existence, or at least without being seen as posing a threat.

It creates conditions of equality for all and neutralizes the multiple situations of coercion, discrimination, and even the potential for violence that the options already analyzed are capable of generating.

It creates the conditions needed to assure an equitable distribution of resources for all the people of Quebec.

It constitutes one of the foundations of the language policy in other sectors of social and economic activity and one of the conditions of its success.

It constitutes one of the elements of an immigration and integration policy respectful of the tens of thousands of Quebec's new inhabitants who, in the immediate future, will come to join their aspirations with our own.

We ask those who consider this plan unrealistic to put forward an alternative proposal that respects the rights of all the people, majority and minority.

To begin this task, it must appear just to the largest number of people.

It depends on an openness that combines reason and generosity, but it also depends on our will to profoundly rethink our habits of isolation and solidarity.

Paradoxically, it poses a considerable challenge to the majority—the renewal of its relationship with minorities which are not the satellites of a servile majority but which interact with a majority fully aware that its existence is enriched by their creative presence.

Continued from page 6

DAILY: What do you think will be the reaction of those attending the Brecht Congress performance?

BROQUE: The show is being primarily done for the public at Theatron. The performance for the Brecht Congress is a preview, if you will. The Congress will be attended by scholars and people who have worked with Brecht, from all over the world. *Baal* is rarely produced. It hasn't been done in Berlin since the thirties. A lot of people, especially those who take Brecht seriously politically, tend to ignore the earlier plays believing that they are lacking in wisdom. But I love *Baal* very much. And I think it poses a lot of questions about Brecht as a writer and about epic theater and how much do you deal with it in a play which isn't fully epic, although it has many of the traits. It should be very interesting to see a specialized audience's reaction to it, probably a very intellectual audience's reaction to it and then to see the reaction of the general public. I'm looking forward to it.

DAILY: When does the play open?

BROQUE: There's the performance for the International Brecht Society Congress at Redpath Hall, McGill on October 3rd. That's not open to the public. Then it opens for the public on October 10th to the 13th and October 17th to the 20th at Theatron's new home, Cave Marlowe, at 3838 Marlowe at 8:30 pm. There will be advertisements for numbers to call for reservations, and there will be wine and cheese and discussions after the performances.

DAILY: Ticket prices?

BROQUE: There are no tickets. We're asking for contributions—\$3.00 for princes and \$1.00 for paupers. We're hoping people will be honest.

David Douglas is a PhD student in English.

Athletic Instructional Program

The following courses will be offered to all McGill students and staff holding gymnasium memberships. The registration for these courses will be Sept. 25 & 26 from 9:00 - 5:00 in Rm. G18 of the Currie Gymnasium. These recreational courses, offered free, (\$1.00 registration fee) are CO-ED unless otherwise indicated. For further information phone 392-4730. A total listing of all class meeting times will be posted in the Daily on Monday & Tuesday, Sept. 23 & 24.

Aikido	Aquatics:	Boxing (males)
Badminton	Learn to Swim	Judo (males)
Golf	Stroke Improvement	Physical Fitness (males)
Gymnastics	Bronze Medallion	Weight Training (males)
Karate	Award of Merit	
Social Dance	Red Cross Leaders	
Squash	Skin Diving	
Tennis	S.C.U.B.A. Diving	
Yoga		

classifieds

These ads may be placed in the advertising office at the University Centre from 10 am to 5 pm. Ads received by 10 o'clock appear the following day. Rates: 3 consecutive insertions—\$3.00 maximum 20 words. 15 cents per extra word.

FOR SALE

\$640 year-round meal ticket at McGill Residences Cafeteria available at \$600. 3 meals daily Monday to Friday. Contact Mary-Lou Morassut, Gardner Hall, 392-4235.

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ENTERTAINMENT

PAPER CHASE: For all of you who paid \$3.00 for this film, MFS is showing it for 75 cents, FDAA, Saturday, September 21st, 7 & 9 pm. FREE for freshmen.

JOBS

Wanted: Student to babysit Fridays for 5-month old baby. De L'Epee near Laurier. Call Sally 273-0655.

Student to babysit Fridays (all day) for a 9 month old baby. Grosvenor Ave., near Sunnyside. Call Nina 484-4682.

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To p. 3 Daily

What's What

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BRIDGE CLUB

For free bridge lessons and information look for our table on Activities Night. First duplicate game on October 1.

OPEN HOUSE TOUR GUIDES

Make open-house a success. Volunteer as a guide. Attend a general meeting Monday, September 23, at 7:30 pm, Union coffee lounge.

CARRIBEAN STUDENTS' ASSOCIATION

Get acquainted picnic. Mount Royal Park, Saturday, September 21. Sandwiches and drinks sold. May bring own food. All welcome. Meet 11 am

outside Union.

ACTIVITIES NIGHT

Clubs and societies will display their activities to prospective members in Union cafeteria, September 23, 3-6 pm and 8-11 pm.

OUTING CLUB

Clean-up weekend at the house in Shawbridge, September 21, & 22. Free room and board for all those who help out. If you need a ride or can offer one, come to office in Room 414 of the Union, or put name and phone number on bulletin board next to information centre in Union.

Today

Cheerleaders:

Are you interested in becoming a cheerleader for the McGill Redmen football team? Come to practice today, 5 pm at the Gym. Males and females needed.

Chinese Students' Society:

An informal gathering for new students to meet the executives and old students will be held at 8 pm, room 226, McConnell Engineering building. Film show and refreshments.

Chinese Students:

The Autumn Moon Festival will be held this week-end in Chinatown (Clark and Laguardiere). Activities take place all day and everyone is invited to attend.

Editors' note:

We apologize for the chaotic layout of Wednesday's issue. One mistake in particular seems to have left readers especially confused. The introduction to the comment on Image was accidentally dropped. The introduction read: "Image, a film short produced by the Graduates' Society of McGill several years ago, was shown to new students at orientation last month."

classifieds

From p. 8 Supplement

HOUSING

FREE ROOM AND BOARD plus \$15.00 per week. Two neighbours each with boys age 1-10 require two student girls for occasional babysitting plus helping out at supper time. Near CNR station in TMR. Call Mrs. MacNaughton 738-6616 or Mrs. Tasse 341-3966.

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BOOKS WANTED! Students' Second Hand Book Sale will sell all your books for you. Union rm 124 until October 11. Open 10 a.m. to 4:30 p.m.

VOLUNTEER READERS NEEDED: Blind research scholar in religion. Please call me and come for coffee. Tel: 842-2461. Mahmoud Ayoub.

BLOOD DRIVE '74

Large number of volunteers needed for blood drive, October 21-25. Interested people contact blood drive office, Union B24.

Talented, talkative typesetter trying to travel to Toronto. If you have the means, I know the way. Must go this Friday. Call 522-3436 or leave message at 392-8914.

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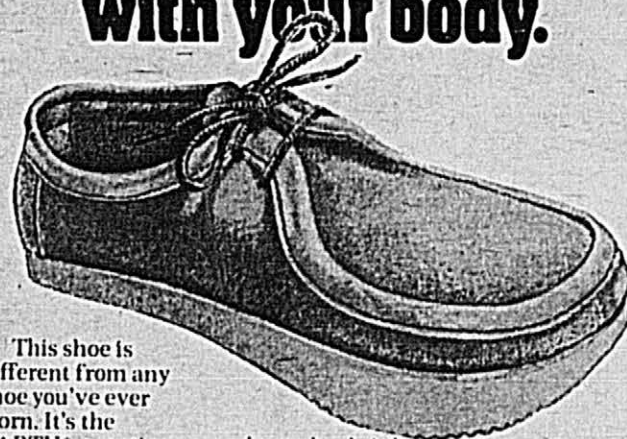
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